THE

LIGHT OF TRUTH

OR THE

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RELIGIOUS TOLERATION.

IT has been truly said that no two men are alike in this wretched world, not only as regards their physical features, but as regards their mental calibre as well. The varieties indeed are so many, and the causes of these varieties so different, that it would not be possible to trace a relationship between them. Confining ourselves to the material plane, we find that the climate we live in, the nation to which we belong, the community in which our lot is cast, the parentage we are born of, the society we move in, the way in which we are brought up, the condition in which we are placed, the instinct we inherit—all these and a thousand other causes contribute largely to this difference. And add to these, the various standards of our intellectual capacity, and you will find the difference still multiplying by leaps and bounds. All these are natural causes over which we have no control; and these causes must produce their own effect: and when they do so, it is beyond the power of man to overcome those effects. These causes mould the mind of man, and he thinks and acts accordingly. His conscience is shaped fully and wholly by these natural causes, and his duty is to follow the dictates of that conscience. The duty of every

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man is to do what he thinks right and to refrain from what he thinks wrong. If he is forced to do anything which, in his opinion, is wrong, or to refrain from doing anything which, he thinks is right, that would amount to a wrongful compulsion, which, in the religious sphere, would amount to a compulsion to commit sin. This is indeed a piece of atrocity which can only be heard among barbarous people, who have no idea of right and wrong. Liberty of conscience is the most precious privilege which a man enjoys, and it is this liberty which is highly valued and rightly protected by all the civilized nations of the world. I may say that this protection is the surest test to gauge the enlightenment of any Government, and that it is the keen sense of the British nation to the importance of this liberty that has brought them and their Government to prominence.

This liberty is of paramount importance in the matter of religion, much more than in matters secular, not only because our spiritual interests are of much greater importance than any secular interest, but because religion is highly essential to man in the secular plane itself. We invoke the aid of God in our secular activities, and we regulate our social and moral conduct under the guidance of religion. Religion is an important and indispensable factor both in the material and spiritual planes, and it is therefore very essential that every man should be allowed to exercise the liberty of his conscience fully and freely in the field of Religion. We must be allowed to worship God as we understand Him, and in the manner we think the best. If we are prevented from doing so, such prevention would amount to forcing us to do what in our opinion is a sin. The people who enforce the prevention may think otherwise, and can plead that they are only preventing us from what appears to them a wrongful act; but it is not a wrongful act in our view and there is hardly any use in preventing us from doing an act while our view of that act remains unaltered. The gravity of every action—either of commission or omission—depends on the motive; and to thrust any action on us in the

absence of the necessary motive, will not only be of no use to us, but, on the contrary, will be inflicting an injury on us, when we consider that the action thrusted is against our interests.

I know there are civil and municipal laws which we are bound to observe, even though we do not believe in their efficacy; but the case is quite different in the field of Religion. In the matter of what we call civil or muncipal laws, we are bound to obey them whatever we may think of them. But in the matter of religious or spiritual laws, our actions should invariably accompany a strong faith in the efficacy of such laws; otherwise those actions would be mere pretentions which, it would be preposterous, to enforce on any one.

Although there was a time when certain primitive forms of Government compelled the subjects to follow the state religion yet it is a great satisfaction to find that such times have passed away, and we are living in a time when almost all the Governments are fully alive to the necessity of granting the privilege of liberty of conscience to all the subjects. Every man is at full liberty now to follow the religion he chooses according to his own conviction, and any attempt on the part of any one to force another to espouse a religion which he does not believe in is even considered in the light of a serious offence. I may say that this is a true sign of civilization, and any nation that may be found lacking in this golden principle can have no claim to civilization.

Liberty of conscience being such an important factor in the political world, how much more so, should it be in the religious sphere? I mean if the political world considers the liberty of conscience one of the valuable assets of subjects, how much more so should it be considered by religion. Religion, much more than Politics, is expected to set a very high value on ethics, to realise the impossibility of a man following a faith which he does not believe in and to greatly appreciate his conduct when he follows the dictates of his conscience. Religion must frankly admit that a man is not responsible for his

conscience, that he can only be expected to walk in the light of the knowledge he is possessed of and that when he does so, he should undoubtedly be adequately rewarded. It is a sense of the importance of this principle that has raised the status of modern Government in the estimation of all right thinking men, and it is the same sense again in the religious sphere too, that will have to speak of its lofty character. But if religions could be found wanting in this equitable and magnanimous view, what could we say of such religions? If a religion could be found to teach that all people who follow other faiths, whatever their sincerity and convictions in such faith may be will be condemned to eternal hell, can we say that such a religion bears the seal of God? Is this not a sufficient test to verify the truth of a religion? Could a man be punished, and that too in eternal hell, because he was true to his convictions? Could a man be punished because he was guided by the knowledge given to him by God?

And again, whom do the followers of the various faiths serve after all? Is it not the same only true God Whom these exclusive religions themselves preach and pray to? It may be that each religion may have a form peculiar to itself in the mode and method of worship. Is this a sufficient reason to condemn the followers of all these faiths to eternal hell? Can we for a moment persuade our mind to believe that the Merciful God, Who dwells in the heart of all men, will condemn any one to eternal hell, because there was some difference in the method of worship adopted by him, although that difference itself is the result of a true conviction on his part that he was pursuing the right course? This is absurd, and such an absurdity cannot get into the doctrines of a true religion itself, and a religion that does not recognise this excellent principle, can have no claim to Divine Origin.

We know that Hinduism fully recognises this principle and it clearly and distinctly lays down that, whatever a man's religion may be, and in whatever form he may direct his worship, God of all souls will accept that worship and reward

the man according to his merit. This is an unmistakable sign of the true religion—a religion that discloses the unbounded mercy of God on all souls, and a religion that is fully alive to the importance of the liberty of conscience. Hinduism fully realises the fact that it is altogether impossible for a man to think otherwise than his conscience dictates to him, and that God would never expect us to do impossibilities. Hinduism is true to its teaching that every man obtains his knowledge from God according to his capacity, and it therefore lays out the golden rule.

யாதொரு தெய்வங் கொண்டீர் அத்தெய்வமாகியங்கே
மாதொரு பாகனார் தாம் வருவர்.

Now again, what about the various religions that prevail on the face of the earth? Can we say that these religions were ushered into the world without the knowledge of God,—against His will and pleasure? No; we cannot for a moment say so. God it is that provides a religion to every man according to the standard of his spiritual growth, in the same way as He supplies our material wants according to our different states of life. And can we say that having placed us in a certain religion, He would punish us for following that religion? Can a mother who gives her child a certain food be said to punish that child for taking that food?

It is true that in this miserable world there are good and evil, and that our duty is to choose the good and shun the evil; but how are we to do this? Is it not by exercising the intelligence given to us? When this intelligence assures us that a certain form of religion is the true religion, we cannot but follow the religion; and are we to be punished for choosing what appears as the best? Good and evil are again relative factors, and what may be good to us at a certain stage, may be bad at another stage. They depend fully upon our intelligence, and no religion can therefore be said to be bad in a general sense. Religions are given by God to suit the different grades of people, and they cannot be said to be snares spread by Him to entrap the souls. God gives us the religion,

and God gives us the intelligence to believe in the religion; and can we say that He will punish us for following that religion, if we have any sense of Divine Justice?

There is another argument raised in this connection and this demands a fuller explanation of the postion, as it seems to have been greatly misunderstood not only by the followers of alien religions, but by some of our own faith too. If God is supposed to accept the worships of men of the different religious faiths, the question is reasonably asked "How could Hinduism be said to be the true religion?" If every religion is acceptable to God, why should He give a special religion? This is no doubt a pertinent question, and the modern expounders of our religion have led the public to understand that our religion is a much shorter path to God than the other religions, and hence its superiority over them. I think the position is not exactly that, and I am inclined to think that our modern expounders have not done full justice to the position of our religion in this respect. Perhaps their object is to render their teachings acceptable to all creeds and faiths and to secure a uniform approval of their mission which, in my opinion, seems to savour more of policy than of genuine truth.

I do not think it possible to argue from a Hindu standpoint that every religion will be able to secure the ultimate end. True it is that God will accept the worship of man in whatever religion he may be, and reward him according to his merits. But this will not go to shew that all the religions are capable of securing to us the final beatitude which can only be attained through the true religion. The other religions may help us to rise in the ladder of spirituality according to their own standard and capacity, and may eventually lead us to the true religion, from which alone, the final goal can be reached.

The final stage of *Paramukti* depends wholly on our seeing God in His true form, and this true form is not of many kinds as the different religions represent it to be. There cannot be many ways of seeing this one true form, although these ways may help us to get to the portal through which

alone the true form of God can be seen. The varied views, and the consequent varied experiences, in the different religions cannot be expected to secure alike the uniform *Advitānanda* which cannot be seen in different ways or with different eyes. There are truths in every religion; but not the whole truth that will enable us to see the *Satchitānanda* in its sublime glory We may catch glimpses of truths here and there in every religion, and we may have some experience to the extent of the truth we are able to see; but this cannot be the whole truth in Its full glow of grace which can only be seen by following the course laid out for the purpose by the great God, and by submitting ourselves to the rigorous spiritual discipline detailed therein. It must be understood that the Divine Presence is a great mystery which cannot be reached by any way and every way. It can only be reached by strictly following the course laid out for the purpose under a competent *Guru*.

A dispenser in a Hospital may chance to know something of the curative powers of certain medicines and of a few symptoms of certain diseases; but this knowledge will not qualify him as a physician; he must undergo a proper and systematic training in the art and science of medicine, if he wants to become a physician. Similarly we may by chance come across some truths in the field of spirituality in every religion, but it is the true religion that will be able to give us a proper training for our admission into that mysterious region; and the Siddhānta Śāstras therefore assert that, unless we assiduously practise the formulæ laid out by the *Āgamānta* it will not be possible to attain that final beatitude. The Siddhānta is fully alive to the merits one may acquire in alien religion, and such merits, it distinctly says, will be fully recognised and adequately rewarded; these rewards being confined to the regions or *tattvams* to the extent of which he was able to see the truth; but at the same time, it boldly declares that the final stage can only be reached through the portal of the true religion.

Even in the school of Siddhānta, there are four courses to be followed one after the other, and it is only the last course

of *Jñāna* that will help one into the bliss of *Mukti*. I am afraid that a mistake is being again committed by our modern expounders in this respect also; they seem to think that any of these courses, which they call by the names of *Karma Yoga*, *Bakti Yoga*, *Rāja Yoga* and *Jñāna Yoga* could secure to us the final beatitude. I should think that this is not correct. It is only the last course of *Jñāna*—to which of course the other courses are but gradatory steps—that will secure the final stage *Advitamukti*. Karma may help us to Bakti, Bakti to Yoga, and Yoga to *Jñāna* which alone can qualify one to *Mukti*. It would not be possible to attain this *Mukti* directly through any of the three lower grades, although those grades in themselves are important and indispensable factors for acquiring *Jnānam*. *Jnānam* comprises in itself the results achieved by the three preceding steps, and with the help of the results so achieved, it goes a step further and realises the truth in its true light, which realisation enables the soul to enjoy the Great God for ever.

But in the case of the souls who had completed their course in the lower grades in their previous birth, they need not go through those courses again in this birth, but they may get into the Jñāna Mārga directly either from *Sariyai*, *Kiriyai* into which they might have been led by their Karma. These cases are however, exceptions and should not be considered as the rule which is that the four paths of *Sariyai*, *Kiriyai*, *Yogam* and *Jnānam* have to be followed one after the other, for the attainment of the final bliss.

Although the *Siddhānta Mārga* is very strict as regards its indispensability for the final end, it is very liberal in that it fully recognises the merits one acquires in every religion, and here we could see the unmistakable sign of the true religion.

S. S.

PURA-NANURU.

VERSE 15.

பாண்டியன் பல்யாகசாலை முதுகுடுமிப் பெருவழுதியை
நெட்டிமையார் பாடியது.

கடுந்தேர் குழித்த ஞெள்ள லாங்கண்
வெள்வாய்க் கழுதைப் புல்லினம் பூட்டிப்
பாழ்செய் தனையவர் நனந்தலை நல்லெயில்
புள்ளின மிமிழும் புகழ்சால் விளைவயல்
வெள்ளுளைக் கலிமான் கவிகுளம் புகளத்
தேர்வழங் கினைநின் றெவ்வர் தேஎத்துத்
துளங்கியலாற் பணையெருத்திற்
பாவடியாற் செறனோக்கி
னொளிறுமருப்பிற் களிறவர
காப்புடைய கயம்படியினை
யன்ன சீற்றத் தனையை யாகலின்
விளங்குபொன் னெறிந்த நலங்கிளர் பலகையொடு
நிழல்படு நெடுவே லேந்தி யொன்னா
ரொண்படைக் கடுந்தார் முன்புதலைக் கொண்மார்
நசைதர வந்தோர் நசைபிறக் கொழிய
வசைபட வாழ்ந்தோர் பலர்கொல் புரையி
னற்பனுவ னால்வேதத்
தருஞ்சீர்த்திப் பெருங்கண்ணுறை
நெய்ம்மலி யாவுதி பொங்கப் பன்மாண்
வீயாச் சிறப்பின் வேள்வி முற்றி
யூப நட்ட வியன்களம் பலகொல்
யாபல கொல்லோ பெரும வாருற்று
விசிபிணிக் கொண்ட மண்கனை முழவிற்
பாடினி பாடும் வஞ்சிக்கு
நாடல் சான்ற மைந்தினோய் நினக்கே.

To Pāṇḍiyan Palyāgasālai Mudukuḍumi-pperuvaḻudi by Neṭṭimaiyār.

Through the wide street, where the swift chariot had left its traces, with yoke of white-mouthed ignoble asses thou didst drive thy plough, and laidst it waste;—and thou didst drive thy chariot, so that thy horses with flowing mane left the impress of their hoofs on the fertile lands renowned, where the sweet-voiced birds were wont to sing;—and thou has made thine elephants go down into the guarded moats of thy foes, with their huge swaying necks, broad feet, fierce eye, and gleaming tusks,—as was thy wrath, so have thine actions been! and, when thy foes came, desirous to overthrow thy gallant hosts, with their strong shields inlaid with gleaming gold, bearing spears that cast deep shadows round, thou didst disappoint their desire, and they have departed with failure and disgrace! Are not these thine exploited many in number? And, even so, thou hast offered many glorious, unfailing, meritorious sacrifices, with all the adjuncts commanded in the venerable precepts of the Four Vedas! Are not the fields where thou hast built thine altars of oblations many in number too? O great leader! when the minstrel sings of victory, to the accompaniment of her tambour tightly bound with cords, which shall be more in number—the altars or the songs,—in honour of thine ever illustrious valour?

VERSE 16.

சோழன் இராசசூயம்வேட்ட பெருநற்கிள்ளியைப் பாண்டரங்கண்ணனார் பாடியது.

வினைமாட்சிய விரைபுரவியொடு
மழையுருவின தோல்பரப்பி
முனைமுருங்கத் தலைச்சென்றவர்
விளைவயல் கவர்பூட்டி
மனைமரம் விறகாகக்
கடிதுறைநீர்க் களிறுபடீஇ
யெல்லுப்பட விட்ட சுடுதீ விளக்கஞ்

செல்சுடர்ஞாயிற்றுச் செக்கரிற் றோன்றப்
புலங்கெடவிறுக்கும் வரம்பிற் றானைத்
துணைவேண்டாச் செருவென்றிப்
புலவுவாட் புலர்சாந்தின்
முருகற் சீற்றத் துருகெழு குரிசின்
மயங்குவள்ளை மலராம்பற்
பனிப்பகன்றைக் கனிப்பாகற்
கரும்பல்லது காடறியாப்
பெருந்தண்பணை பாழாக
ஏம நன்னா டொள்ளெரி யூட்டினை
நாம நல்லமர் செய்ய
ஓராங்கு மலைந்தன பெருமநின் களிறே.

To Cōlan Perunarkilli by Pāndarankannanār.

With thy horses swift and mighty in deed; with shields like huge expanded clouds advancing with the voice of war; despoiling the fertile lands, using the timber of the dwellings for fire-wood, causing thine elephants to descend into the waters of their guarded moats, so that the light of the fires which thou didst kindle appeared like the ruddy lights of the setting sun, with a numberless host that laid waste the land with victorious might that needs no aid, in form like to Murugan, whose sword dripped with gore; the wrathful Divinity art thou, O King! With Convolvulus intertwined, with flowery Āmbal, with cool Paganrai-flower, with fruit of Pāgal, and with sweet Sugar-cane the land was rich, through all its vast extent, thou hast kindled blazing fires throughout that guarded land, and thine elephants have fought the battle as thou hast ordained, O mighty King!

VERSE 17.

பாண்டியன் தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியனாற் பிணியிருந்த யானைக்கட் சேய்மாந்தரஞ்சேரலிரும்பொறை வலிதிற்போய்க் கட்டிலெய்தினானைக் குறுங்கோழியூர்கிழார் பாடியது.

தென்குமரி வடபெருங்கற்
குணகுட கடலாவெல்லை

குன்றுமலை காடுநா
டொன்றுபட்டு வழிமொழியக்
கொடிதுகடிந்து கோறிருத்திப்
படுவதுண்டு பகலாற்றி
யினிதுருண்ட சுடர்நேமி
முழுதாண்டோர் வழிகாவல
குலையிறைஞ்சிய கோட்டாழை
யகல்வயன் மலைவேலி
நிலவுமணல் வியன்கானற்
றெண்கழிமிசைச் சுடர்ப்பூவிற்
றண்டொண்டியோரடு பொருந
மாப்பயம்பின் பொறைபோற்றாது
நீடுகுழி யகப்பட்ட
பீடுடைய வெறுழ்முன்பிற்
கோடுமுற்றிய கொல்களிறு
நிலைகலங்கக் குழிகொன்று
கிளைபுகலத் தலைக்கூடியாங்கு
நீபட்ட வருமுன்பிற்
பெருந்தளர்ச்சி பலருவப்பப்
பிறிதுசென்று மலர்தாயத்துப்
பலர்நாப்பண் மீக்கூறலி
னுண்டாகிய வுயர்மண்ணுஞ்
சென்றுபட்ட விழுக்கலனும்
பெறல்கூடு மிவனெஞ் சுறப்பெறி னெனவு
மேந்துகொடி யிறைப்புரிசை
வீங்குசிறை வியலருப்ப
மிழந்துவைகுது மினிநாமிவ
னுடன்றுநோக்கினன் பெரிதெனவும்
வேற்றரசு பணிதொடங்குநின்
னாற்றலொடு புகழேத்திக்
காண்கு வந்திசிற் பெரும வீண்டிய
மழையென மருளும் பஃறோன் மலையெனத்

தேனிறை கொள்ளு மிரும்பல் யானை
யுடலுந ருட்க வீங்கிக் கடலென
வானீர்க் கூக்குந் தானை யானது
கடுவொடுங் கெயிற்ற வுத்தலை பனிப்ப
விடியென முழங்கு முரசின்
வரையா வீகைக் குடவர் கோவே.

To Pāṇḍiyan Talaiyalaṅkān by Kuruṅkōḷiyūrkiḷār.

Thou who dost govern, being the guardian as were thine ancestors, of all the land from Southern Kumari to the Northern mighty Hill, with Eastern and Western Seas as thy boundary,—valley and hill and wilderness and fertile plain,—one realm,—so that all revere thy name;—firmly restraining vice, wielding, a right sceptre, enjoying thy just rights and administering justice, sweetly shedding all around the lustre of thy rule! Lord of the citizens of pleasant Toṇḍi, where fruit-laden palm-branches bend to earth,—the land of broad fields by hills embraced,—with Seashore wide with sands as moonbeams pale,—where purple flowers gleam bright upon the winding shores! As some death-dealing elephant, not on his guard against the figure on the deceitful chasm, was taken in the deep pit but being huge and of mighty strength, and of well-developed tusks, he brings down the side of the hollow; and gaining the summit, sage rejoins his kindred that acclaim his escape, so thou, now that thou art uplifted against amongst the flower-decked paternal kinsmen, having midst acclaiming friends cast aside the great enfeeblement that thy rare valour had endured, and began another course;—some say, "if his heart incline to us we may again attain our lands and jewelled ornaments,"—and others again say, "we shall henceforth, if he regard us with enmity, have permanently to endure the loss of our lofty citadal, over which the high victorious banner waves, and our ample strongly guarded fort"!—I am come desirous to behold thee, and to extol thy power and glory. which alien Kings begin thus again to hail!—O mighty one, King of the Kuḍavar,

boundless in gifts! whose bucklers manifold are like the gathered clouds of heaven; whose elephants, many and mighty are like mountains round which bees swarm; whose hosts are like a sea that rising up afrights each foe, and mounts to the clouds of the watery sky; and whose drum sounds ceaseless, so that the heads of sharp-fanged poisonous snakes with terror shake.

NOTE ON VERSE 17.

Irrigation.

The vast importance of irrigation has been recognised by all rulers of South India, though their constant wars often prevented their doing efficiently what they knew should be done. This piece is in Tamil a really magnificent bit of sage advice, expressed in highly poetical and forcible terms. The whole land was then as now divided into 'the good land' (*Nañ-jey*). or the alluvial soil along the banks of rivers and in the deltas which could always be irrigated, provided the necessary reservoirs and anicuts were provided; and 'the poor land' (*Puñ-jey*), which was solely dependant on rain. Very extensive irrigation works were carried out by the ancient kings of South India, who had at their disposal large treasures and an immense amount of forced labour; but the works in the delta of the Godāvari and in the districts through which the Kāviri and its tributaries flow, are unrivalled in any age of South Indian history. Wherever this is attended to, the Government will be successful in securing the happiness of the people, who will not be ungrateful to those that secure their temporal welfare. An old Indian almost grudges any expenditure on the part of the Government which does not aid in bringing out the wonderful resources of the land. The great remedy against famine is, and always has been, irrigation. Considered in this light, this old lyric possesses singular interest.

G. U. P.

RUDRA-HRIDAYOPANISHAT.

Bowing down by the head to the feet of Vyāsa, Šuka addressed him thus:

2. Who is the Deity (proclaimed) in the Vedas? In whom all the Devas are established on all sides? By worshipping whom all the gods are ever pleased?

3. Having heard the words of him, the father replied Šuka thus:

4. Rudra is the Ātman of all the Devas, and all the Devas are of Šiva.

5. On the right side of Rudra are the Sun, Brahma and the three sacred fires. On his left side are the three, viz: Umā-Devī, Vishṇu and Chandra (the moon).

6. Umā is indeed Vishṇu, and Vishṇu is Chandra.

7. They, who adore Govinda are adoring Šaṅkara. They who worship Hari with devotion, are worshipping the Bull-flagged One (Šiva).

8. They who hate the peculiar eyed One (Virūpāksha) are hating Janārdana. They who do not understand Rudra, are not realising Kešava.

9. From Rudra proceeds the seed and Vishṇu receives it. Rudra is indeed Brahma. Brahma is the sacred fire. Brahma and Vishṇu are of Rudra. The Universe is of the fire and the moon. All the male emblem is Šiva. The female emblem is the Lady Umā. All the created beings—moveable and immoveable—are of Umā and Rudra. All the manifested ones are of Umā. The unmanifested one is Mahešvara. The union of Umā and Šaṅkara is called Vishṇu; one, thus realising him, should adore him with devotion.

10. Ātman, Antarātman (inner soul) and Paramātman, knowing the three kinds of Ātman, one should take refuge in Paramātman. The eternal Vishṇu is the Ātman of all beings. Brahma is the Antarātman. Paramātman is Mahešvara.

11. To the great tree of the three worlds, with its branches down in the earth, the top is Vishṇu, the middle is Brahma

and the root is Maheśvara. For the benefit (of the world) only one Rudra-form is divided into three.

12. Dharma is Rudra; the world is Vishṇu; all the knowledge is Brahma.

13. The wiseman who invokes Him by the word, O Rudra, Rudra, Rudra, is freed from all the sins as he invokes the all pervading Lord.

14. Rudra is man. Umā is woman. Adoration is to Him and to Her. Rudra is Brahma. Umā is Sarasvatī. Adoration to Him and to Her. Rudra is Vishṇu. Umā is Lakshmī. Adoration is to Him and to Her. Rudra is the Sun. Umā is Chehûya (his wife). Adoration is to. Him and to Her. Rudra is Chandra. Umā is Tārā. Adoration is to Him and to Her. Rudra is the day. Umā is the night. Adoration is to Him and to Her. Rudra is the sacrifice. Umā is the altar. Adoration is to Him and to Her. Rudra is the sacred fire. Umā is Svāhā. Adoration is to Him and to Her. Rudra is the Vedas. Umā is the Śāstras. Adoration is to Him and to Her. Rudra is the tree. Umā is the creepers. Adoration is to Him and to Her. Rudra is odour. Umā is flower. Adoration is to Him and to Her. Rudra is the meaning. Umā is the word. Adoration is to Him and to Her. Rudra is Linga. Umā is the seat. Adoration is to Him and to Her. One should adore Rudra, who is the Ātman of all the Devas, in each and everything. Thus I adore Īśa and Pārvati by the above mantras. Wherever one may be, he should repeat this couple mantra (i.e., Rudra and Umā). The Brahmin killer is freed from all his sins by repeating this in the water.

15. The Supreme and Eternal Brahman is the support of all, who is free from the pairs opposite, who is in nature *Sat*, *Chit* and *Ānanda* and who is transcending the mind and speech. When he is well-known, all these things are, O Śuka, known. As everything has its soul in Him, nothing does exist at any time without Him.

16. There are two kinds of Vidyās (Knowledges) which are to be known as *para* and *apara* (superior and inferior). Of

them, the *apara* is Ṛig-veda, Yajus, Sāma and Atharva-vedas, Śikshā, O best among the sages, Kalpa, Vyākaraṇa, Nirukta, Chchandas, Jyotisha, and also the knowledge concerning the worldly matter.

17. Next the *para-vidyā*: By which, the wise realise Ātman in himself, who is the supreme imperishable one, who is not to be seen, or grasped or named, who is ever free from any form,—eye, ear, hand and foot,— who is eternal, all pervading, omnipresent, very subtle, unchangeable and who is the cause of all beings.

18. From Him who is omniscient and all-knower and whose param is Knowledge itself, proceeds the multitude of worlds, not partaking of his own nature. It appears as true as the snake in the rope.

19. That It alone is true and kowing It, one is freed from the bondage. By Knowledge alone is effected the destruction of Samsāra (the transmigratory life), and not surely by action (Karma).

20. One should approach one's own Guru (Dakshiṇāmūrti) according to the rules, who is revealed in the Vedas and who never swerves from Brahman nature.*

21. The Guru initiates him into Para-vidyā which reveals the nature of Ātman and Brahman. The man who realises the imperishable one as residing in the heart, reaches the ancient Śiva, having broken through the knot of ignorance. It is eternal, truth, and it is to be realised by those who desire for liberation.

22. The bow is Om; arrow is Ātman, Brahman is said to be aimed at. The shot is to be aimed at carefully, becoming absorbed in itself (for the time being). The aim itself is omnipresent; and the arrow also has its face everywhere. The aimer is also omnipresent. The aimed at is Śiva. There is no doubt in this.

* Some translate this as 'to approach a Brahman who is his own guru, well versed in the Vedas,' meaning his family teacher, though he is ill-qualified to the task.

23. In Him do not shine the sun, moon nor fire, nor all the Devas; nor the wind blows. The ever pure Deity does shine in Himself transcending all the qualities.

24. There are two birds residing together in this body called Jiva and Išvara; of them Jiva eats the fruits of action and Mahešvara does not. He remains there shining Himself, as a mere witness without tasting the fruit of it.

25. The difference between them is attributed by Māyā. Like the difference.........the space of the pot and room, is the difference attributed between Šiva and Jiva. In reality Šiva is *chit* (consciousness itself) and Jiva also is always *chit*. The *chit* does not differ in its nature. If it does so, it will loose the state of its own nature. The *chit* will not differ in itself as it does not belong to the nature of inert matter (*Jaḍa*). If it does so, then the difference will be of *jada*. The *chit* always is *one*. Thus the oneness of the *chit* is established by reasoning and by authorities (Pramāṇas). By realising the oneness of the *chit*, one does not undergo misery nor bewilderment.

26. He reaches Šiva, Who is without duality and who is the Supreme bliss itself.

27. By realising Him, who is the support of all the worlds, Who is the *sat* and chit itself, 'I am He', the sage becomes freed from Saṁsāra.

28. They who are devoid of sins, see in their own body, the self-shining one, which is the witness of all; and not others who are veiled by Māyā.

29. The great yogin who has the above knowledge never goes to anywhere as he has become omnipresent. Just as the omnipresent either does not go to anywhere, so is the knower of his Ātman,

30. The sage who realises the Supreme Brahman becomes Brahman itself, having ever become *Sat*, *Chit* and *Ānanda*.

Thus the Upanishat ends.

R. A. S.

NAMMALVAR'S TIRUVIRUTTAM.

(Continued from page 273 of No. 6, Vol. XII.)

Verse 12. (Pēr-Kinṛathu maṇi-māmai.)

Heading.—The Bridegroom parts ; the Bride sets forth
Her pain and reprehends her heart.
[Either (1) as a soliloquy or (2) as
A speech to Friends, this verse we may regard.]

Text.—(1) Bright colour *wanes* / *fades* ! while (2) paleness waxes thick and spreads !
(3) And *Ages* nights become ! Such are the boons unique
My heart, seeking my Lord th' sharp Wheel's Wielder Kṛishṇa's
Cool Tuḷ'si fine, gave me when it to Him did go !

Explanation.—1. *That* love for God, which made Dev'tees thus laud our Seer,
Did make his heart slip from him and go after God.
He, (1) no more thinks of self, (2) ever thinks of God.
(1) Selfishness having ceased, (2) unselfish he hath grown.

2. "Bright colour wanes," that is, Even
Soul-*essence* seems to melt away !

3. "Paleness waxes......and spreads," that is,
Love's workings' marks grow and expand.

4. "And *Ages* nights become," that is, enjoy'ng delayed,
Impatience makes gloom-time, like *Ages* seem prolonged.

5. He wields "th' *sharp* Wheel", that 's, what can cut down ev'ry fœ.

6. He is 'my Lord'—knit by a tie which can't be loosed,

7. He 's "Kṛishṇa"—whose mark is be'ng at His Dev'tees back.

8. "Cool Tuḷ'si fine", His beauties all doth typify.
"To *Him*" my heart went, *me* this wealth (of mis'ry) left,

Verse 13. (Tani vaḷar Śeṅ-gōl.)

Heading.—Sep'ration grow'ng unbearable,
Th' Bride speaks—grieved by the Gloom and th' Wind.

Text:—Sunk is the hot-rayed King of waxing rule unique!
(Vile) Gloom—whose reign-mark 's waxing cold—o'er th' whole earth 's throned!
Who 'll, after this, from slipping save my bracelets loose,
By punishing the cool Breeze which comes, having touched
The cool—fine—Tuḷ'si, th' love whereof 's my pain-growth's cause?
Grown into *Ages*, nights, alas! are shatt'ring me!

Explanation.—1. Heavy grief—sprung from non-enjoyment of the Lord,
Made our Seer lose his sense; senselessness' gloom whelmed him;
The status of the Devotee
Resigned, be'ng gone, he Saviour *seeks*,
Able no more to brook delay.

2. "Sunk is the hot-rayed King of waxing rule unique!"—
Bright as the sun, unique our Seer's ken erst waxed—
So as to merge within itself all others' glow;
With scorching glory indefeasible.
Upheld the Law of God against all foes—
Whether they it (1) denied or (2) misconstrued.
For th' Lord Himself hath thus declared:—
"Śruti and Smṛiti are my Law.
Whoe'er, it disobeying, lives,
As My Law-breaker Me betrays." (="Śruti-Smṛiti Mam-aivājña" &c.)

3. "(Vile) Gloom" 's now all in all; senselessness-shaped augments.
The blindness which non-reaching of the loved-one brings
Thus waxing great, e'en rend'ring it impossible
To know distinctly—*who* is Lord and *who* is liege!

4. "*Who* 'll stop the working of things which,
By causing cold and th' like oppress,
Are contrasts to the Lord Benign,
And thus remembrancers are of
The Lord's charm—breeding eagerness
Followed by sorrows for delay?
5. "Who 'll save from slipping from my hands, *that* mark
Thereof which shows my liegeship to the Lord?
6. "The lengthening of nights—caused by
My be'ng impatient of delay;
Is crushing my soul-essence' self!"
Thus doth our Seer here lament!

Verse 14 (Īr-v-an-a velum.)

Heading.—The Bridegroom doth extol the Bride.
[Here too, God's Saints as th' "Bridegroom" are conceived.]
Text—This (1) piercing lance, and (2) this fine fist,
Pounce on / Dash 'gainst my soul and won't depart!
The very lustre bright of th' dart
Of love's fair god on high, they send!
They seek to match the Heaven of
The Lord—whose frame 's as sapphire blue!
Are these flushed fishes, O your eyes—
Which match th' Enchantment-Goddess' self?
Explanation.—1. Struck with the excellence of our Seer's ken—whence he
Grieved so intensely his non-reaching of the Lord,
Appreciating Friends, our Seer eulogise.
2. The charming—modest—nature of our Seer's ken,
Are, by the phrases—(1) "piercing lance" and (2) "fine fist", shown.
(1) It charms the Lord, and hence, lance-like
It doth His heart, O ever pierce!
He, in a sim'lar case, made declaration thus:—
"Say'ng 'Go-vinda!' cried Draupadi,
I, at a distance be'ng from her.

(Her pray'r-for-clothes, I granted straight,
But, O, staid at a distance still ;)
This, like a debt—which is, by compound int'rest, swelled
Beyond all possibility of be'ng discharged,
Weighs on my heart—so that I ne'er can wipe it out!"
(="Gō-vindeti yad ā-krandat" &c.)
Compare our Lord's like-speech to th' faithful cowherd-girls. "Napāraye' ham", &c.
(2) As fish can't, out of water, live,
Our Seer can't live apart from God.
Lakshmaṇ(a) addressed erst Rāma thus :—
"Parted from Thee, Sītā and I, straight cease to live ;
Should we live even after this, our life
Would but a very little while endure,
Like that of fishes—out of water ta'en!" (Rāmāyaṇa, = "Nacha Sītā", &c.)
The mutual love of Lord and liege is thus made plain.
3. The "piercing lance" and "fine fist", show, by adjectives,
That, (1) causing pain goes hand in hand with causing bliss
4. "Pounce on my soul," shows that our Seer's
Soul-saving work is quite complete,
And that it hasn't been done by halves.
5. "And won't depart" ; that 's, his good work
Is irreversible for e'er.
6. "The very lustre bright" *et cetera*, shows that,
As says the text—"Angels *ever* see" (= "Sadā paśyanti sūrayaḥ"—The Vishṇu-sūkta of the Veda.)
Our Seer hath gained the like unfailing sight.
7. "As sapphire blue" shows that our Seer,
At conq'ring Heav'n itself doth aim.
8. "These (fish-like) eyes" hints that incarnations here on earth
Have also by our Seers, been known and enjoyed.
9. "They seek to match the Heaven" *et cet'ra*, shows that
As our Seer's Angel-like, his ken's
Celestial too and not of earth.

Verse 15 ("Kayal ō num-a kaṇ-gaḷ?")

Heading,—Having found out the Bridegroom's heart,
The Bride's Girl-Friend addresses him.

Text.—Touching an el'phant you enquiry make,
And straight, say'ng—"O your eyes are fishlike," stand!
If known to others too, this should become,
What sort of speech (would it be $\frac{\text{taken as?)}}{\text{considered?)}}$
On *no* day of the period long—
During which we have watchers been
In th' grove-abounding Veṅ-kat Mount
Of him whose hue is that of th' cloud,
Which, plund'ring ocean's water whole
With gentle rain majestic moves,
Have you had any share with us?

Explanation.—1. While, thus, our Seer is being praised by those who've been
Struck by his insight's excellence, some seemed
To be unheeding it, and $\frac{\text{on self-striving bent.}}{\text{bent on something else.}}$
To probe the hearts of these last, Friends thus speak to them:

2. "Under the name of 'eyes' you praise our Seer's ken;
And yet, 'touching an el'phant you enquiry make,'
That 's, on self-striving bent, you 'd bring under control,
By using your own hook-like ken,
The senses—wand'ring el'phant-like
Ungov'rnable in th' wilderness,
Which, Saints, 'sense-objects' designate. (*vide* the text Prakīrṇe vishayāraṇye &c.)

3. "You 'stand', being fixt here, charmed by our company.

4. "'Others' are souls who haven't imbibed our principles;
And who, 'thout leaning on the Lord alone as means
As our Seer does, would, by their thought, their senses curb

5. "By say'ng—'If known' to these 'others', we mean
The myst'ry of our faith—myst'ry as 'tis
To gods themselves* shouldn't be by th' said folks known
6. "What sort of speech would it be considered?" we ask,
For, we can't understand how the same soul who strives
To curb his senses by the strength of his own thought,
Can also praise the faith which knows no means but God
7. "'Of Him' *et cetera*, hints that the Lord on whom,
Souls who possess this faith, lean as Means, perfect is—
Be'ng, (1) with the water of Grace full within, (2) rains it
O'er places *all*—be they as land or water classed,
That is, so as to benefit souls high and low,
(3) And 's present ev'rywhere, (4) with Charming Form Unique.
8. "By 'Veṅ-kaṭ Mount' we mean that He on whom we lean,
Isn't inaccessible, but's with Form—Worship-fit,
Within the reach of souls of ev'ry kind on earth.
9. By saying—'th' grove-abounding Veṅ-kaṭ Mount, we mean—
The place we worship in is sweet as Heav'n itself.
10. "By say'ng—'the period long', we mean
That souls with this faith have ne'er-failing bliss,
Which is, to times and seasons, fitted well.
11. "By 'th' grove-abounding' 's meant too that the bliss we've here
Is *limit*-less and 's unlike homes with narrow bounds.
12. "'Have you had any share with us?'—
Leaners on selves reach not that height of bliss
Which is reserved for souls who solely lean on God
13. "'We've watchers been,' hints that, the wall protecting this
Heav'n-on-earth, is souls with th' said faith e'er dwelling there."
[So, Sparta's sole protecting-wall her heroes were.

* "Devānām guhyam"—Tait. up.

Such wall, Bhārat prefers to (1) ditch, (2) hill fort, and (3-4) th' like.]

14. Souls, struck by our Seer's ken, convert leaners on selves
By preaching thus, and into their sphere take e'en them.

Verse 16. (Pala-pala v-ūzhi-kaḷ āyid'-um.)

Heading.—The Bride, in separation's pain,
Tells her Girl-Friend—how grim 's the Gloom.

Text.—O Beauty—fair as Kṛishṇa's Heav'n!
Night's hours do into *Ages* grow
(Whenever lovers live apart)! *
But whether lovers part or meet,
Our pain's the same; for, time, by turns,
Hath lengthening and dwindling strange!
What wondrous torment-means hath, O,
This darkness that o'erspreads the earth?
Be blest! O Galler at each turn!

Explanation.—1. Our Seer, be'ng thus appreciated by good souls,
Says: "I'm pained whether I (1) am or (2) am not, with you;
For, in the former case, Ages, instants become,
And, in the latter case, instants, Ages become!
Enjoyment in *that* case being too short, I lament,
As I, deprived of it too long, in *this* case grieve."
"The lower heav'ns be'ng transient, one and all,
Souls—who have reached them, have not unmixt bliss.
The thought of coming fall, disturbs their bliss."
(="Svarge 'pi", &c.)
Souls, hence, don't perfect bliss attain
Till they Heaven-Eternal reach
And are insured 'gainst fall for e'er,

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* "In sound, 'chit*a*' (*a*) and 'chinta' (*b*) by
A trifle bare differ; yet, *that*
Burns but the lifeless corpse, while *this*
Consumes beings endowed with life!"
(*a*) = Pyre or the funeral pile. (*b*) = Anxiety.

As says the text—"he 'll ne'er relapse!" (="Na cha punar ā-vartate." Chhand.-Up., 8. 15. 1.)

2. The words—"this darkness," for confusion mental, stand.

3. "Be blest! O Galler at each turn!" That is—
Thou who, at pleasure, various forms assume!
"Do not be wroth with him that 's wroth with thee!
Bless even him that curseth thee!" 's our Law. (Manu, ="Krudhyantam", &c.)

Verse 17, (Iruḷ viri-n-d'-āl an-n-a.)

Heading.—The Bride, addressing th' ocean, says:—
"Don't parted lovers' car-track spoil!"

Text.—Blest be! tide sea—where, resting on the Model Liege,*
Th' Great Dark-hued Suzerain o'er all, ever abides,
As if a sapphire-like blue sun
Should darkness radiate all around!
With thy huge waves of water—gloomlike spread,
Don't thou night-parted lovers' car-track flood!

Explanation.—1. "O Strayers' Sea-like mass!" our Seer cries,
When parted from th' Saints whom he so much loves,
"The track of hope which leads my heart t'wards Saints,
Please don't erase; it serves to solace me!

2. "Thou'rt '*tide*-sea'—raging with the mutual clash of parts

3. "Special Abode thou art of God, like all good souls,
As, by the follow'ng Sacred Text we have been taught:—
'Souls—who are bent with single aim on God,
E'er pleased to hold Him as (1) their Highest Goal,
(2) Their Prop, (3) their Ruler and Proprietor;
His Special Bodies or Abodes are called.'
(="Adheya-tva,-vidheya-tva" &c.)
Hence, thou shouldst, t'wards me, with fraternal love behave

4. "'Night-parted lovers' means kind Saints who solace souls

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* *Vide* Sage Yāmunāchārya's Hymn of Hymns, v. 40="Nivāsa" &c. Cp. the following saying of Christ:—"thou art Peter, and upon this rock I will build my church..." Matt., 16. 18.

In earthly exile, by inspiring hopes of heav'n.
O! of the presence of such Saints I'm now deprived!
'(1) Heart—set on Me, (2) life in My power placed,
(3) Time, till see'ng Me, in mutual solace spent,
And in e'er speaking of Me (and my Traits),
My Devotees, as speakers and
As hearers by turns, find their bliss.' (Gītā, 10. 8. 9).
In these terms hath the Lord Himself declared
That Dev'tees, while here, mutual solace need.

5. "'Don't...car-track flood,' means that when sin doth too much rage,
Even the *wish* for good souls' company will cease
If, hence, the (1) *wish* at least is kept intact,
There is left room for hope, it one day might
Be ripened into righteous (2) *will* and (3) *deed.*

6. "'Blest be!' I say to thee, though thou hurt'st me!
See'ng—I entreat thee thus, me mercy show!"

A. G.

The Supposed Maya Origin of the Elaphocephalous Deity of Ganesha.

(Concluded from page 439 of No. 10, Vol. XII.)

On the other hand, there is extant evidence of a somewhat satisfactory character which shows that, before the arrival of the Spaniards in the New World, there existed communications between the people of Central America and the East Asia, and most likely through East Asia with India. Now there is extraordinary coincidence between the chronological and astronomical systems of the Nahuatls or ancient Mexicans and the Eastern Asiatics. The system of reckoning cycles of years in vogue among the ancient Mexicans, bears a striking resemblance to that found in use in different parts

of Asia. But both the aforesaid systems are so artificial in their construction and so troublesome in practice that it is very unlikely that they were evolved independently in the two continents. Moreover, the ancient Mexicans correctly oriented the sides of their pyramidal temples towards the different quarters of the heavens, and had also ancient myths and traditions of the four ages or four epochs of destruction of the world, and the dispersion of mankind after a great flood of waters. From these striking resemblances, the celebrated German savant, Baron von Humboldt, sought to prove that the ancient Mexicans originally came from Asia, as will appear from his following arguments:—"I inferred the probability of the western nations of the new continent having had communications with the east of Asia long before the arrival of the Spaniards from a comparison of the Mexican and Tibeto-Japanese calendars,—from the correct orientation of the steps of the pyramidal elevations towards the different quarters of the heavens, and from the ancient myths and traditions of the four ages or four epochs of destruction of the world, and the dispersion of mankind after a great flood of waters.*

But another scholar the late Mr. Thomas Belt, F. G. S., the author of that charming book of travels and natural history observations entitled: "*The naturalist in Nicaragua*," who has studied the aforesaid question, is of opinion that the extraordinary coincidences between the chronological and astronomical systems of the Nahuatls or ancient Mexicans and of the Eastern Asiatics might have been brought about by some of the latter having been stranded on the shores of America—a fact, which he says, is very probable, considering that there is perfectly reliable evidence extant of a Japanese ship with its crew having been stranded on the coast of California. The evidence referred to above is contained in Kotzebue's narrative of his voyage round the world and is as follows:—" Looking over Adam's diary, I found the following notice—Brig Forester, March 24,

* Humboldts "*Aspects of nature*" Vol. ii, p. 174.

1815, at sea, upon the coast of California, latitude 32° 45′ N. longitude 133°3′ W. We saw this morning, at a short distance, a ship, the confused state of whose sails showed that they wanted assistance. We bent our course towards her, and made out the distressed vessel to be Japanese, which had lost both mast and helm. Only three dying Japanese, the captain and two sailors, were found in the vessel. We took these unfortunate people on board our brig, and after four months' nursing, they entirely recovered. We learned from these people that they had sailed from the harbour of Osaka, in Japan, bound for another seaport, but were overtaken by a storm, in which they lost the helm and mast. Till that day their ship had been drifting about, a mere butt for the winds and waves, during seventeen months; and of 35 men only three remained, all the others having died of hunger.' "

Relying on the aforesaid evidence, Mr. Belt argues thus:—

"Is it not likely that in ancient times such accidents may have occurred again and again and that information of the astronomical and chronological systems of Eastern Asia may thus have been brought to the Nahuatls, who, from the ease with which they embraced the religion of the Spaniards, are shewn to have been open to receive foreign ideas?

"The three arguments on which Humboldt principally relied to prove that a communication had existed between the east of Asia and the Mexicans, may be explained without adopting his theory that the Nahuatls had travelled round from the old world. The remarkable resemblance of the Mexican and Tibeto-Japanese calendars might result from the accidental stranding of a Japanese or Chinese vessel on their shores bringing to them some man learned in the astronomy of the Old world. The correct orientation of the sides of their pyramidal temples was but the result of their great astronomical knowledge and of the worship of the sun. And the resemblance of their traditions of four epochs of destruction and of the dispersion of mankind after a great flood of waters arose from the fact that the great catastrophes that befell the

human race at the melting of the ice of the glacial period were universal over the world."*

Weighing the Evidence adduced in support of the theory of the emigration of the Nahuatls or ancient Mexicans from Eastern Asia, against that brought forward to prove the hypothesis of the accidental stranding, on the shores of Central America, of a Japanse or Chinese vessel which brought to their country some man learned in all the wisdom and lore of Eastern Asia, I am humbly of opinion that the evidence preponderates in favour of the latter theory which appears to be a more plausible one. This being so, we may conclude that some learned man from Eastern Asia communicated to the ancient inhabitants of Mexico, and, for the matter of that, of Central America the knowledge of astronomy and kindred subjects.

Now Yucatan is adjacent to Mexico. If it be possible for a learned man from East Asia to have communicated to the ancient inhabitants of Mexico the knowledge of all the wisdom and lore of Eastern Asia, is it not possible for the same man to have communicated knowledge of the religious ideas of Eastern Asia to the ancient people of Yucatan which is so closely adjacent to Mexico? I humbly think that such an event is possible.

Now it may be asked: "Is there any evidence extant from which it can be shown that Hindu religion and civilization had ever been transplanted to Eastern Asia?" In reply to this query, it may be stated that there is ample testimony, and that of a very convincing character to prove that, at an early period of history, the culture of the Hindus flourished in all its vigour in East Asia and that Hindu missionaries propagated in the Far East the doctrines of Hindu religion. The discovery of extensive Hindu architectural remains and Sanskrit inscriptions have shown that the Hindus had established a powerful kingdom in Cambodia in the Far East. It is mentioned as

* For a fuller discussion of this subject, *vide* "*the Naturalist in Nicaragua*" by Thomas Belt, F. G. S. 2nd Edition, London: Edward Bumpus, 1888, pp. 370-373.

Champā in the classical writings of the Hindus and is also alluded to by the Chinese annalists and the celebrated Venetian traveller of the Middle Ages—Marco Polo. The French Orientalists, M. M. Barth and Bergaigne, have deciphered the aforesaid inscriptions in Sanskrit; and their researches into these epigraphic records have shown that, as early as the seventh century A. D. the whole religious and philosophical systems of classical India, and all its rhetoric and literary habits were naturalised in far-off Cambodia on the outskrits of China that Śaivas, Vaishṇavas, and Buddhists lived side by side and in some sort of promiscuity that the Rāmāyaṇa and Mahābhārat were considered sacred on the borderlands of distant Laos; and that King Somasarman presented a temple with copies of the two aforementioned epic poems and of the purāṇas and had them recited every day.*

We have further historical evidence to show that several Indian Princes ruled in Upper Burma and Siam. As far back as 105 A. D, an Indian king named Samuda reigned in Upper Burma; whereas in 322 A. D, a prince of Cambod in north-west India established a kingdom in Siam.†

In some remote period of antiquity, the Hindus established their supremacy in Java also, where they appear to have disseminated the tenets of their religion most successfully, as is testified to by the numerous remains of great temples and beautifully carved sculptures of Hindu deities which exist there even at the present day. The Hindu religion flourished there till about 1478 A. D. when it was supplanted by Islam. The ruins of the great temple at Borobodo and those at Brambhanam and Gunong Pran still attest to the civilized world to

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* For a fuller account of this subject, see the late Mr. E. Rehatsek's excellent article on *Hindu Civilization in the Far East* which appeared in Vol. I, pages 505-532 of the Bombay Anthropological Society's *Journal*; as also a Review of M. Barth's *Inscriptions Sanskrites Du Cambodge* in the *Indian Antiquary* Vol. XVII for 1888, pp. 31-32.

† *A History of Assam.* By E. A. Gait, I.C.S. Calcutta: Thacker Spink & Co., 1906, p. 14.

what pitch of greatness the Hindu religion had attained at not a very remote period of history. The Hindu goddess Durga, called in Java, Lora Jonggrang (the exalted Virgin) was the favourite deity of the old Javanese; and her image (a bas-relief representing her being figured in Wallace's *The Malay Archipelago*) is often found in the ruined temples which abound in the eastern part of the island. Various other deities of the Hindu pantheon were also worshipped there; and their images too exist there even at the present day—facts which can be ascertained by any one visiting the Archæological Galleries of the Indian Museum at Calcutta, wherein various sculptured figures of Hindu gods brought from Java are exhibited in the ground-floor halls to the right of the entrance-vestibule.

Among these are two images of the elaphocephalous deity Ganesha, in an excellent state of preservation, to which the attention of the visitor is particularly drawn and which have been described as follows*:—

(1) "A fine figure of Bitāra Gāna or Gaṇesa seated on a lotus throne. The figure has a richly foliated coronal *mukuṭa* with a human skull in front of it. Two long ringlets hang down on each shoulder, and the Brahman's thread is over the left shoulder. Only one hand of the four arms remains, and it holds a rosary. There are the usual ornaments on the arms and round the neck, but the waist is girt with ornamented belt or *sabuk*, which holds up the richly figured *sārong* or *jārit* that reaches down to the chubby feet of the statue. A Gaṇesa similar to this has been figured by Sir Stamford Raffles." §

(2) "A figure of Gaṇesa. The figure, as in the previous one, is seated cross-legged, with the soles of the club feet opposed. He has four arms, and, in his right upper hand is a rosary, and in the other right hand a lotus flower, while his upraised left hand holds an axe, and the lower left hand a bowl

* *Catalogue and Handbook of the Archæological collections in the Indian Museum.* By J. Anderson, M. D. Part II, Calcutta; Printed by order of the Trustee, 1883, pp. 359 9. 361-2.

§ *Raffles' History of Java* (1817), Vol. II, p. 13.

in which he inserts his trunk. The head-dress is much the same as in *Ja.* 12, and, like it, bears a human skull in front. There is a nimbus behind the head sculptured on the plain back slab. The ears are thrown outwards as in the previous figure of Gaṇesa, and the ornaments are much the same as in it. Figures similar to it are figured by Sir Stamford Raffles."*

Similarly, India exercised a powerful religious influence over Japan in the past. Mr. J. N. Farquhar, M. A. a gentleman well-known in Calcutta for his evangelistic labours in connection with the Theistic Mission, went to Japan sometime ago. In the course of his sojourn there, he found there many images of Buddhist deities which are extremely Hindu in appearance. He writes that a large number of deities of the Hindu pantheon have found their way to the Land of the Rising Sun, that, in some of the shrines there, he actually came across the images of Indra and Brahma and that Yama, the Hindu god of death, is one of those deities whose carved representations are commonly found in Japanese temples. The cult of the Tantras as also the doctrines of Pantheism and Avatars also appear to have exercised a potent sway over the Japanese mind. Shintoism, the state religion of Japan, is only the doctrine of Avatars adapted to the spiritual requirements of the Japanese. Architecture and sculpture were also introduced into Japan from India. The Japanese shrines and the images installed therein display, in a striking way, the influence of Indian art and thought, so much so that Mr. Farquhar says that "no one who knows India can walk through Japan to-day without being strikingly impressed with the many Indian features which still remain visible after so many centuries." Another noteworthy fact is that, just as in India all the sacred hymns and formulæ of the Hindus are composed in Sanskrit—their sacred language, the rituals in the Buddhist temples of Japan are, in the same way, still chanted in the Sanskrit language. The religious books of the Japanese are written in Sanskrit language but in

* *Catalogue and Handbook of the Archæological collections in the Indian Museum.* By J. Anderson, M. D. Part II, Calcutta; Printed by order of he Trustees. 1883, pp. 358-9; 361-2.

Chinese characters. During the last half century or thereabouts, a goodly number of ancient Sanskrit MSS. and inscriptions have been discovered in Japan. All these facts prove, beyond the shadow of a doubt, that Sanskrit, the sacred language of the Hindus, was studied extensively in the Land of the Rising Sun in the remote periods of antiquity, and that, by means of this medium, the Japanese must have acquired an intimate knowledge of the religious system and lore of the ancient Hindus. To put the whole matter in a nutshell, it may be stated that India is the fountain head, the *fons et origo* of Japanese culture. It is with a good deal of truth that Mr. Farquhar says that the same good offices, which India performed towards Japan, she also did, in varying measure, for China, Mongolia, Tibet, Annam, Siam, Jana, Burma, not to mention Ceylon. ' All the peoples of the East ", he adds, " learned from Hindustan ; all were proud to acknowledge her supremacy and to drink from the following fountain. For a thousand years, counting from Asoka, India continued to give out the riches of her storehouse to the nations of the East ; but after 750 years after Christ, this spontaneity gradually ceased. But though India no longer continued to give forth as before, yet the influence of Buddhism in the East was neither short lived nor superficial. It moulded the life and character of these peoples to an extraordinary degree ; and the results have lasted down to our days." *

By the evidence adduced in the preceding paragraphs, it has been proved to the very hilt that the religious and philosophical systems and lore, the whole body of religious customs and rituals, nay, the whole culture of the ancient Hindus had been transplanted into the countries of the Far East, where the same flourished in all their strength and vigour till a late period of history. This being so, is it not possible for a man, learned in all the religious lore of the ancient Hindus, to have been stranded on the shores of Central America in some

* *Vide* an article entitled : "*India's Influence upon Japan in the Past*" in *The Maha-Bodhi and the United Buddhist World* (published from Colombo, Ceylon, for June 1908, pp. 85-87.

remote period of antiquity, and to have communicated to the ancient inhabitants of Yucatan the knowledge of the various gods and goddesses of the Hindu pantheon, including that of the elaphocephalous deity Ganesha? If we rely on the late Mr. Belt's arguments *supra* which are based on a substratum of fact, we think we are justified in concluding that this is possible, and that, at least, the theory about the knowledge of the Hindu elaphocephalous deity Ganesha having been communicated from India to the ancient inhabitants of Yucatan, is a more plausible one than the counter-hypothesis, propounded by Dr. Augustus le Plougeon, of a body of Maya colonists having emigrated from Yucatan to India and introduced into the latter country the cult of the mastodon-headed King *Can* which ultimately took the shape of the elephant headed deity Ganesha.

The next results of the foregoing discussion may be stated as follows:—(1) The theory of the cult of the mastadon-headed King *Can* having been introduced from Yucatan in Central America to India by a body of Maya colonists is not borne out even by a single fact. (2) On the contrary, there is reliable evidence to show that the Japanese have occasionally been stranded on the shores of America. (3) It is possible that some learned man from the Far East of Asia might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and disseminated among the ancient inhabitants of the latter country, a knowledge of the culture of Far Eastern Asia. (4) There is overwhelming evidence to show that the ancient Hindus had transplanted their religion into some of the countries of Far-Eastern Asia, not excepting Japan where images of several Hindu deities exist even at the present day. (5) It is possible that some Eastern Asiatic, learned in all the religious lore of the ancient Hindus, might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and propagated in Yucatan the cult of the Hindu elaphocephalous deity Ganesha which took the shape there of the mastodon-headed King *Can*.

THE WORSHIP OFFERED TO SIVA BY GODS.

BROTHERS IN GOD!

Bow to the Lord, God of Gods, Mahādev. I must admit that I have been highly honoured by offering me an occasion to address such a learned assembly on "The worship offered to Śiva by Gods."

All foreigners and many of the Indians think that the form of common religion in India is Polytheism. Many readers of Hindu mythology are led to take such a mistaken view and it must be fairly admitted that the bulk of the Hindus believe in too many gods; but it is through ignorance. The innumerable saints that flourished in different ages and different parts of the country and the present seekers after God are great monotheists. One who carefully reads the voluminous works containing high thoughts on religious philosophy will soon find that his supreme God is one Parabrahma.

Of the several epithets applied after deliberate thoughts by great sages of old to this Supreme Lord "Śiva" and "Brahma" are often met with in the great Upanishats which may be said to be the brief exposition of the meaning of these epithets of the Lord. The word "Śiva" comes from "Śi" to lie down and is explained as:

शेतेप्राणिनां देहगुहायाम् । प्राणलिङ्गस्वरूपेण इतिशिवः ॥

Translation.—Śiva lies down in the form of Prāṇaliṅga in the cavity of the heart of animals. This short definition contains three ideas. (i) God is said to lie down, vide *Chchāndogya Upanishat* यथैतत्पुरुष स्वमिति (i. e., where this Lord the Divine manhood sleeps). The idea of sleeping shows that the Lord is desireless (वासनारहित) and He is a mere witness of all (समस्तसाक्षिन्) and among the three states (अवस्था) सुषुप्ति or complete rest corresponds to कारणतनु. (ii) The second idea is of the cavity of the heart. It is the chief abode of God. In the great Upanishats no mention of the Lord is made without this idea. Words like Guhāśyam, Guhāhitam, Guhvareshtham are found to have been formed on the above analogy of Śiva; numerous quotations from

the Upanishats can be given Guhā.* (iii) The third idea of prāṇa explains the whole theory of Daharavidyā. Prāṇa itself is called in the Brahmasutras as Brahma. प्राणस्तथानुगमात् and प्राणोस्मि प्रज्ञात्मा etc. Such are the three ideas that are briefly expressed in one word Šiva. Šiva is therefore the most proper epithet for the Supreme Lord.

Now the second and the most frequent epithet is Brahman or Parabrahman as distinguished from the god Brahma—one of the Trinity. The great Šivāchāryas like Šrikaṇṭha Appaya Dīkshita and others wrote voluminously to prove that this Parabrahma is the same Šiva-tattva. It is now needless to enter into the particulars ; suffice it to say that the two epithets Šiva and Parabrahma represent the same Supreme Lord. In the Taittirīyopanishat the sentence सत्यंज्ञानमनन्तंब्रह्म योवेदनिहितंगुहायां means that "the ever-existing endless knowledge is Brahma". To one who knows that such Brahma is in the cavity of the heart, it is sufficient to show that the two expressions mean the same Lord. This Lord is not one of the Trinity, Brahma, Vishnu and Rudra who may be said to be the different aspects of the Lord. In the Māndūkyopanishat the sentence शिवमद्वैतं चतुर्थंमन्यन्ते i.e., Siva is the fourth element, goes to prove that Siva is not one of the Trinity. The destroyer Kāla Rudra or Maheša is mistaken to be the Šiva-tattva. Samhāra Rudra is one of the several Rudras, appointed to Lord over the universe.‡ This fourth element called Šiva-tattva is therefore quite different from the destructive element called Samhāra Rudra and His remembrance is held very holy and auspicious. He is adored

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* सत्यंज्ञानमनन्तंब्रह्म योवेदनिहितंगुहायां परमेव्योमन् ॥ Taittiriyopanishat.

पुरुषएवेदंविश्वंकर्म तपोब्रह्मपरामृतं एतद्यो वेदनिहितंगुहायाम् ॥ Mundakopanishat.

यदिदंअस्मिन् ब्रह्मपुरे दहरंपुंडरीकम् etc. Chāndogyopanishat.

हृत्पुण्डरीकंविरजंविशुद्धं विचिन्त्यमध्येविशदं विशोकम् etc. Kaivalyopanishat.

This is the great Daharopāsanā—the heart worship. The highest ideal of the worship of the Lord. The Hindu Trinity of gods did this worship as their penance for thousands of years.

‡ In the श्रीरुद्रसहस्राणि सहस्रशो येरुद्रा अधिभूम्याम ।
तेषांसहस्रयोजनेव धन्वानितन्मासि ॥

by all gods and sages and is therefore styled as Mahādeva and Mahesvara नामतश्चार्थतोऽपि महादेवो महेश्वर (In name and in sense he is great Lord.)

This one Lord is the एकमेवाद्वितीयं—the one and non-dual element and the principle adored by the sages who established perfect monotheism in the Bharat Land. This is in the Vedas called Rudra एकएवरुद्रो नद्वितीयायतस्थे सर्वे व रुद्रस्तस्मै रुद्रायनमोऽस्तु. There is only One Rudra and nothing else is existing and all that is is Rudra. Bow to that Rudra. In some Vedic verses this Supreme Lord is called Soma.* He is also styled as Triyambaka i.e., the Father of the three gods in त्रियंबकं यजामहे etc. The word Ambaka (father) is from Ambā the mother and is formed on the analogy of Soma and Sāmba. The Lord is thus supposed to be ever with His primordial energy (Sakti) which is the cause of the universe. So Sakti Visishtādvaita is the form of philosophy preached by this monotheism of India.

Let us now think how polytheism is believed or actually crept in India among the ignorant. The principal among the various reasons seems to be that the epithet applicable to that Supreme Lord Śiva were through spite or through devotion or through some other unknown reasons equally applied to those of the Trinity and the mythology has such a stronghold on the Indian minds that they cannot distinguish true things. (ii) The second reason is that there is a rule in India that one who worships the Lord becomes God-himself. So the greatest devotees of that Lord are from time immemorial worshipped as God. But the rule is true of those that are One with the Lord and are still living in this world. The worship of such a saint is even believed better or more valued than the worship of the symbol of the Lord, but the rule is extended too far and Idols of such saints are worshipped even after they leave the world. This shows their intense devotion, but is the cause of the hated

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* सोमः पवतेर्जनिता मतीनांजनिता दिवोजनिताष्टथिव्याः जनिताग्नेर्जनिता सूर्यस्य जनितेंद्रस्य जनितायविष्णोः Soma is the originator of Air, Fire, Sky, Sun, Indra, Vishnu and of even senses. Umayāsahitah devah Somah, and in the Sri Rudra namah Somāyacha, Rudrāyachā.

Idol-worship and the form of polytheism. Care is taken in the scriptures to avoid such worship, but the idea has such a strength on the Indian minds that it has crept unknowingly from a time that cannot be settled. (iii) In the Shatsthala philosophy six deities Sadāsiva, Parasiva, Īśvara, Rudra, Vishṇu and Brahma represents the six categories, five elements and one ātmā. In the pañchavitkarana school the latter five represent the five entities called pañcha mahā bhūtas. In the trivitkarana school the last three i.e., the Trinity only is believed. There is some connexion of the three systems, the ignorance of which leads to such results. This connexion cannot be well understood unless one refers to Āgamānta.

Now let us go to that Śiva-tattva. How to worship this eternal? The description or the particular features of this Lord is nowhere given. The Vedas say that this One is indescribable. So the symbol or the Lingam is only preferred as an object of worship which reaches the Lord. In the Bhārata Sāra Sangraha by Appaya Dikshita (Sholapur edition, Warad series) the following verse is found :

ब्रह्मणोलिंगंक्षेत्रज्ञइतिकीर्तितम् । गृहीतुं येनतच्छक्यंतस्यतद्वद ॥

Translation.—"That which is the Liṅgam or symbol of the Parabrahma is called Kshetrajña; who is able to accept it? and what are his characteristics? please tell me." One who has travelled through several holy places in India and has particularly marked the several objects of worship will come to know that (i) Sivalingam is established in several holy places, (ii) that all gods except Siva are worshipped in the particular forms, (iii) and that Siva is nowhere worshipped in any form other than the Liṅgam. Though one may see in many kshetras the images of Nandi, Vishṇu, Gaṇapati, Hanuman, Lakshmī etc., but on close observation he will learn that the particular Deity worships the Liṅgam which is necessarily preserved in the temple. Great many of my friends who visited the temples of their family deities were asked by me whether they saw in the temple or on the image the Liṅgam. No, was the answer. This is because they fail to observe it through carelessness. Excepting a few temples

that have been established of late, very many Deities wear the Lingam on their heads or hands and some are represented to sit before the Lingam as a worshipper would do.

Instances of the above state of things are too many to give here. However I wish to give some in support of what I say.

(i) The Vithoba of Pandharpur is an incarnation of Vishṇu and wears the Lingam on the head. Great Vaishnavite writers such as Ramdas—the Spiritual preceptor of Sivaji the great—refer to this fact. In 1909 Mr. Enthoven, the secretary of the Archæological Society of Bombay, first doubted the fact, and on producing a picture and some Marathi works of known authors he admitted the fact.

(ii) The Bhagwanta of Barsi District Sholapur, whose presentation on the twelfth day Dvādasi called in Marathi Barus from which the name of the town is derived, before the Royal sage Ambarisha (which story is described in Ambarisha Mahatma &c.) is also an image of Vishṇu and wears the Lingam on the head.

iii. The other deities Tulaja Bhavāni of Tulajapur in N. S. Narsimha of Narasingpur, District Poona, Jagadamba of Savadatti, District Belgaum, Srī Lakshmi of Kolhapur, Vīrabhadra and Māruti in several places are all represented to wear the Lingam with great devotion. I am unable to give instances in this part of the country however I hear there are some.

The stories of worships offerred to Siva by other Gods are numerous in all scriptures. They are easily swept off by some strange arguments such as each one of the Trinity was an adorer of the other and mythology is to be very carefully accepted and so on. But such arguments cannot be long maintained if one observes that all deities in several holy places worship the Lingam as stated above. Before going to the Pouranic accounts of the worship of the Lord by all other gods I want you gentlemen to mark the above geographical feature which is the direct perception of things and then give some value to the things to be said hereafter from the Puranas and receive them as Aptavakya sentences of the Rishis one of the recognised proof.

Now gentlemen, I take first the case of Vishṇu. For fear of digression I do not wish to speak anything about Vishṇu's being one of the Saktis of Siva or about the philosophical questions that Vāsudeva is Prakriti or Jiva &c. Let us take him to be the Valiant God, the Destroyer of the Demons, as he is so described in the Purāṇas. He is also said in the same Purāṇas that among the gods Vishṇu is the greatest Śiva Bhakta (Devotee of Siva). He is called the second Nandikesvar as Rāvaṇa proved such a devotee of Siva as to offer all his heads to win over the favour of the Lord and thereby he became so powerful. God Nandikesvar selected Vishṇu to be a greater and firmer devotee of Siva and hence equal to cut off Rāvaṇa*. Vishṇu is said to have worshipped Siva for sixty thousand years on the Mount Mynāka. With a little time at my disposal I cannot quote all the circumstances when Vishṇu offered his services to the Lord. In the Rāmāvatār the incarnation of Rāmā, Rāmā's devotion to Sivā-Liṅgam can be observed by the marks at the Hampi kshetra or by the establishment of the Liṅgam called Pāpavināsini on the Mount Srisaila in the Nizams States or above all the well-known Rāmesvar-Liṅgam founded by Rāmā in the Deccan not very far from this place. In several incarnations Vishṇu established the Liṅgam in several places which are all known as great Holy places and are visited by thousands of pilgrims. They are known as:

(1) Bhīmesvara at Drākshārām, (2) Govindesvara at Dvārāvatī, (3) Visvesvara at Benares, (4) Matsyesvara at Lankā, (5) Kurmesvara on the Mount Kurmagiri, (6) Varāhesvara at

* *Vide* Rāmāyaṇa-sāra-sangraha by Appaya Dikshit (Warad series). The gods overcome by anxiety for the increasing power of the Demon Rāvaṇa sought the advice of Śiva. The Nandi who was the Door-keeper said to them:

अर्चितंकेवलंलिङ्गं परमेणरामाधिना ।
पिंडिकारूपसंस्थानं विनातेनसुरोत्तमा ॥
विष्णुनाहिमहाभागान्सनसः सर्वैर्विधास्यति ।

"He will be killed by none else than Vishṇu who has worshipped the *Liṅgam in such a high samādhi etc.*"

Gayā or (at Allahabad), (7) Nārasimhesvara at Aubala near mount Sri Saila in the N. S. (8) Vāmanesvara at Trichakrikā, (9) Parasurāmesvara at Makulakula, (10) Rāmesvara at Setu, (11) Balabhadresvara on Mount Rāmagiri, vide Vīrasaivāmrita Purāna in Canarese. Next comes Brahma. God Siva is allegorically said to have been born from the fore-head of Brahma, the third of the Trinity. The yogis contemplate upon God and see Him just in the middle of their eyes. Brahma practised this penance for a long time and was then able to see the Form of the Lord on the fore-head. This story is given in Kalika Khanda and Suta Samhita etc. ततापघोरंतपोविप्राश्चतुर्मुखः सृष्ट्यर्थंब्रह्मणस्तस्य भुवोघ्राणस्यमध्यतः अर्धनारीश्वरोभूत्वा प्रादुरासीत् कृपानिधिः ।

O Viprah! The four-headed God for creating the universe practised a long and hard penance, and the Graceful God presented himself just in the middle of the nose and the fore-head. He is also described as having worshipped the Lord on various occasions. The Lingam established by Brahma is still known as Brahmeśvara. With other gods Brahma is to have practised the penance called Varada Śankar the story being given in the Padma Purāṇa.

All gods owe their various powers to the grace of God Śiva. Brahma's creative power, Vishṇu's power of vanquishing the demons, Indra's lordship over Svarga are all fruits of the worship of Śiva शिवएवहिसर्वेषां गुरुराद्य.परात्परः Śiva is the Perception of all gods. He is Greater than the great. In the Siva-dharma Sāstra, the following account is given:

इदंनीलमयंलिङ्गं विष्णुःपूजयतेसदा । विष्णुत्वंप्राप्तवान्स्तेन साद्भुतैकंसनातनम् ॥
ब्रह्मापूजयतेनित्यं लिंगं शैलमयंशुभम् । तस्यसंपूजनात्तेन प्राप्तंब्रह्मत्वमुत्तमम् ॥
ताम्रलिंगंसदाकालं भक्तयादेवोदिवाकरः । त्रिकालंयजतेतेन प्राप्तंसूर्यत्वमुत्तमम् ॥
मुक्ताफलमयंसोमः पूजयतेसदा । तेनसोमस्यसंप्राप्तं सोमत्वंचतस्योज्वलम् ॥
शक्रोऽपिदेवराजेन्द्रो लिङ्गंमणिमयंशुभम् । भक्त्यापूजयतेनित्यं तेनशक्रत्वमाप्तवान् ॥

i.e., all gods obtained their respective duties through the Lord's favour earned by the worship they offered to Him in the Linga form of various metals. Refer to chapter IV of the Siva Ratnākara (Warad series).

Not only are all gods are described as always worshipping the Lingam, but they are also said to wear the Lingam through utter devotion. In the Sankara Samhitā:

उरःस्थलेहरिलिङ्गं धृत्वमूर्ध्निपितामहः ।
लिङ्गस्थंभांसमाराध्य स्वंस्वंपदमापतुः ॥
माल्लिङ्गमस्तकाङ्गे धृत्वाशक्रपुरोगमाः । etc.
लक्ष्मीसरस्वतीमुख्या देव्योमल्लिङ्गमादरात् ।
धृत्वानिजां गेतल्लीन भावाज्जग्मुःपरमंपदम् ॥

In the same way the same account is given in Siddhānta Shikhamani. The purport of which is that all gods wear the Lingam on different parts of their bodies with great devotion. The same is represented in temples other than the Linga-temples. In the Lepākshi the image of Rāmā is represented to wear the Lingam in the left palm of the hand. The Gāyatri the progenitor of the Vedas prescribes the same. The subject cannot be closed without a few words on the devotion of great sages. Shown to Śiva, Brigu has kicked the breast of Vishṇu for rivalling for superiority with the supreme Lord. The kick is called Srivathsa. Krishṇa became disciple of Upamanyu to receive the initiative ceremony Biksha in the worship of the Lord Śiva. The sage Gautama once cursed his guests to be averse to the devotion of Śiva. The sage Agastya advised Siva-gīta to Rāmā. The sage Vyāsa preached Śiva-bhakti in the Puraṇas. So also Dadhīchī Kadyapa and others were all great devotees of Śiva. In conclusion all Devas and Rākshas believed in One God and their worship of the Lingam was of the highest order of Daharopāsanā. Long Long ago monotheism was the only form of Religion in India. The degeneration of the future days is a mark of utter ignorance of the True Religion. Let God Śiva be graceful to destroy the darkness of ignorance and spread light of knowledge about the supreme soul.

M. M. K.

(The above is a paper contributed to the Ramnad Session of the Saiva Siddhanta Maha Samaja.—*Ed. S. D.*)

A PUNDIT—WHO IS HE?

He is a learned man. Not in the sense he knows much and he has benefited himself. He is not a broad-minded man. He knows no new things. He is a conservative. He knows only the old things. He knows only to repeat like a parrot. Perhaps he may be compared to a gramaphone. As some European Orientalist said, an Indian Pundit is a walking library. But a library contains books of different shades of opinion. This walking library has only one shade of opinion. It is only a bag-pipe It can sound only one note. It is a library walking backwards and never forwards. It is a collection of curios. The Pundit is an antiquarian. So a reference to him will let us know the story of the past. Hence it is reasonable that we cannot read the story of the future. Though we can sketch out the history of the future from a study of the histories of Greece, Rome &c., we cannot do similarly with the help of this antiquarian. If we attempt we shall surely fail. The result, if at all we succeed, will be a myth or epic which really belongs to the past and never to the future. He is like a figure crudely cut out by the artist of the primitive age. This figure was the type of perfection in that age. That was the high water-mark that age had reached. But now if we want to improve that same figure we cannot do it. Take the chisel and strike the figure and give a little more life to the limbs, then another portion should be chiselled off to bring about symmetry. Then again another portion is to be chiselled off, then again another and so on endlessly. And after endless labour and much strain, you might breathe life into that figure as suited to your modern tastes. Now you took the old lifeless figure with lumps for the limbs and some hollowness to mark the eyes and a vertical plane to denote the face. Now you have taken the finest instruments and taken a very long time to resculpture the whole into a new life-like figure. You could have taken a new block of stone and cut a new figure in half the time you took to re-shape

the old. That age cut figures from stones. Stone is the common material, from which figures can be cut. Now we can cut out finer figures not only from stones, but even from copper or silver or gold. Old age might have invented sculpture, but now we cultivate the fine arts with our own intelligence. The old thing should not serve as a model. It is only a crude figure no better than ordinary block of stone. This block of stone is better than the old figure, since from the former we can carve out a beautiful picture. It only indicates the presence of an art called sculpture. Time is the material. The Past had its images. The present wants better images. The present can create finer production because this age is richer in knowledge and wisdom. Copy the past and you shift to the past and you are fit to be buried. You cannot hope to live in the present and for the future. So is a Pundit an image of the past. He is a crambeast. He received only an impression of the eye and the ear. No intelligence polishes his crammed knowledge. He is like a photograph of a ruined palace. The place was grand according to those times and now it is desolate. Whatever be the number of prints you take from that same plate, you get the same ruined palace. Though you take prints with the best modern appliances and frames etc., you cannot get anything but the ruined palace from that old plate. To get a picture of a perfect living building, a new building must be built and a new photo should be taken and you get beautiful copies of the new civilization. All these common sense dictates. Why should the present waste itself in trying to reshape the old. It is easier to construct anew.

Again a Pundit is not open to conviction. He is a leech to his opinion. Only death should metamorphose his doctrines and tenets. He must be ignorant of the English language. One highly proficient in English and in Sanskrit is not called a Pundit. To the Pundit languages have religions and castes and creeds. English language is "called a Mlechcha-bhāshai." He will not wear boots or trousers. He will not wear a coat or a shirt. He will not tolerate any one who wears any of these.

He will not even touch one who wears them. He must wear a "pancha" or "dhoty" and hang an "uttariyam" or upper cloth over his shoulders. More than 50 per cent of his body should be bare. He will have a scroll of sweat-soaked palm leaves or the "panchāngam" (almanac) which are themselves now copied from the English astronomical almanacs. These pundits do not know that Uranus and Neptune are the two new bodies discovered in the firmament. These people know only the names of the planets. They do not know whether these planets are solids like the earth or whether they are liquids or gases. These planets exist only in their imagination as some shapes in a nightmare. The pundits do not know the histories of Greece or Rome or of the human race at all. They know what Manu said or what Yagnavalkya said. They do not know the meaning of those passages. If we sensible men interpret the passages, he will tear away from our presence and try to tear us from our society. He has no reason and no logic except the Kaḍapaḍānyāyam (which means mere hard-sounding words). Let people remember that 'hard words break no bones', 'fine words butter no parsnips.' Neither passionate words nor mellifluous cant can effect any reform.

He does not know the improvements in different branches of knowledge. He thinks that modern science is a black art. He has no breadth of view. He is like a frog in a well. His purview extends only over a diameter of four feet. He does not know that the well is now submerged under a sea and millions of miles of water are encircling this well. He does not like that other frogs should go beyond the space of four feet diameter. Which is right? To restrict our sphere within the space of 12½ square feet or to sail beyond and discover new lands or be lost in the sea. Seldom do we lose ourselves in the sea. Many have discovered new lands. Why delay the truth? A Pundit is a creature of the past and a fetish. Modern civilization should totally ignore the pundits as mere superstition. No reform can be done with the help or sanction of these people. Social reform or any reform, any change, is opposed

to the Pundits. Pundit is the force of inertia. Why should we knock our heads against this force of inertia? We only blow up our heads and blood-shed and loss of life are the result. It is a pity that men of culture try the experiment at the fag end of their lives. At this stage they have lost their energy and their attemps prove a hopeless failure. Ye men of culture, ye men of wisdom and knowledge, ye men of common sense, ye who know the history of the world and of the human race, know that you should not look back to the old ruined falling pillar for support. Know that that pillar is decayed. Look to the future. Reach the ever-rising pillar of civlization and hold to it fast and sure. Reinforce your conscience. Trust in God. Trust in your own self. March onward with sure, firm and steady steps. Never retrace. Pull, pull and pull hard and slow, and the mass behind will move at last. Never mind if the ground slips once or twice or even a dozen times. Once know the right and cleave to it for ever. Let not mockery, derison, flattery, abuse, discouragement, scandal, calumny thwart you. Let not dispraise numb your heart of earnestness. Be sincere and act in the living present. Hence Social Reform, Industrial Reform and Human Reform and all reforms will dawn on your face, and yourself will be encircled with a hallow of happiness and peace and prosperity of all humanity.

J. N. R.

THE ŞAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

The work done by the Saiva Siddhānta Saba and Devāra Bhakta Jana Saba of Uttiramerur:—On 24th and 25th April the Secretaries and members of both the Sabas accompanied by those of the Saiva Samayābhivritti Saba of Chingleput visited Tirukaḷukunram which is 27 miles distant from Uttiramērūr and performed *Girivalam* reciting the Tirumurai; on the morning of the 26th April they visited Walajabad and with the assistance of Mr. Aruṇāchela Mudaliyār of that place secured some members to the Samāja; in the evening they performed

pūja in the sacred shrine of Ilayanār Velūr reciting Tamil Veda; on the 27th April they delivered lectures on 'Learning and morality' at the Guhālaya Mutt of Ilayanār Velūr.

What are Vedas?

On the 29th of April at 6 P.M. under the auspices of the Meykanda Santāna Sabā, a series of lectures were delivered in the premises of Aruṇāchalesvarar Maṇṭapam in Georgetown under the persidency of the Hon. Mr. Justice T. Sadasiva Iyer, Dewan Bahadur. In the course of his concluding remarks the Chairman said that Vedas were truths revealed by the saints and muktas. Bhaktas rising from samadi after experiencing God gave out their experiences without any self-pride in order that other ignorant people might know and then search after God. Such revelations were called Vedas. Whether these revelations were in Sanskrit, Tamil, English or in any language, still they were recognised as Vedas. Sanskrit language was not in any way superior to any other language. Simply because the Brahmins of old had some power, they precluded others from reading the Sanskrit Vedas. Again Sanskrit was not known to many and could not be known by all. There were some portions such as Tantras and Mantras by the repetition of which we could bring rain etc. and these were useless since they were not revelations. Sanskrit was known to so few that it could not be useful to all. Tamil, which was known to many, and which was an ancient language, proclaimed the truths to all without any prejudice of caste, colour or creed. Tamil Vedas were universal in their teachings. There was perfect toleration in them. Since the truth was the same, all the great saints of the past told the same truth and hence there must be toleration and universality. Further, Tamil Vedas were all-embracing and samarasa. It was only the lowly ignorant that found differences and quarrelled. The hard sounds of Sanskrit were not so devotional as Tamil. It was the latter sound that touched the heart and moved men to tears of joy. Sanskrit could not be classed as high, in that it did not touch the human heart. Saint Appar, and Jñānasambandar opened the

gates of knowledge—the Vedas—to all people in Tamil and that was repersented by the opening of the gates of the temple at Vedaraniam. With the usual vote of thanks, the lectures of the evening came to a close.

THE "ĀGAMIC BUREAU" NOTES.

"Kāḷamegam" is an up-to-date Anglo Tamil fortnightly edited in Singapore by Vidhvan V. Muthukumarasami Mudaliyār B.A. We know the editor personally while he was in Madras in the year 1903 and 1904. He has of late travelled through England, France, Amarica, Japan and Chinna. We welcome this Journal all the more in that it supplies the want of the Tamil educated men in that distant land whose population increases year by year. In places where foreign languages only are spoken and writ, one is naturally inclined to forget his own mother tongue and in course of time his religion too and a Journal of this kind ought to be hailed by all who feel proud in calling themselves Tamilians. A large portion of the paper is exclusively alloted for the publication of a very interesting and realistic romance headed "Mohanāngi" which exposes in toto the several social difficulties women are undergoing at the hands of men in every Hindu home. Comparison is very aptly and wisely made to the women of Japan whose activities in every calling are the admiration and wonder of several other nations. The editor has not also ignored the fact that the elementary principles of God and man's relation with Him ought to form part of the work of a paper of this kind and in this, we are sure, he gives ample food for thought and relief to the several who come in contact with the paper. We are not surprised that the editor has not been sufficiently encouraged in his toils but considering that in every concern there is always the preliminary path of thorns, crossing of which only will lead to a royal one. We are sure that as time goes on sufficient patronage will be accorded. We are glad to note that the editor insists on carrying on the journal in spite of in-

sufficient encouragement. We congratulate him for this virtuous quality and wish the Journal a long life and prosperous career and hope our Tamil language will soon hold sway over the entire civilized world.

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"Ninety years young and healthy—How and Why" is a small brochure from the pen of Dr. J.M. Peebles, M.D., M.A., PH. D., of America. This book comes as the fruit of his experience and the wisdom he has gained during the past 90 years. This book commemmorates his ninetieth birth-day which came off on the 23rd March 1912. Our Revered Doctor out of his love for all humanity has given out this book and gives the methods and means by which every human being can live for 100 years and more providing everyone so wishes and wills.

The Doctor says that there are five governing forces, viz., the mechanical, the chemical, the vital, the psychical and spiritual and connected with all these is the divine force, the divine life—God. "If these five forces are kept in due balance; if supply regularly takes the place of waste in the human system," man can live for 100 years.

Trees live for thousands of years, animals and birds live for centuries. Why should not man crowned with reason, live as long as the tortoise (220 years) and the elephant (200 to 300 years), governed only by instinct?

"Life is a blessing; and by life is not meant mere animal existence. By life is meant living in the complete enjoyment of health—physical, mental and moral—a happy, harmonious and ful-orbed manhood."

Dr. Morton, in his "Anatomical Lectures" declares that "The human body as a machine is perfect; it bears no marks tending to decay and is calculated to go on for hundred years, or we might say for ever, did we not know to the contrary by experience."

Intelligence, calmness and a good temper are as necessary to a long life as health is to happiness. Industry conduces to long life. Moderation in the quantity of food and equanimity

of temper account for the cases of longevity. Simple habits of life form the characteristic features of many a centenarian. We quot the illustrations.

"Thomas Parr, of Shropshire, England, died in 1635, aged 152 years. At the age of 88 he married, appearing to be no more than 40. He lived very abstemiously; but upon being brought to London by the Earl of Arundel to see King Charles II, and being fed rich foods, as well as given costly wines, with the excitement of the city, he soon died. Upon a post mortem examination by Dr. Harvey the body was found to be in a most perfect state. The cartileges were not even ossified, as is the case in most old people, and the only cause to which death could be attributed was a mere plethora brought on by luxurious living in London. He was married a second time at the age of 121, and could perform the work of an ordinary laborer and run in foot races when 145 years old.

"Judith Bannister, of Cowles, Isle of Weight, died in 1754, aged 108. She lived the last 60 years of her life upon biscuit, milk and apples."

"It is stated that no king nor person of royal blood ever reached the ninetieth milestone. Of three hundred popes, only five reached eighty years. The examples of great longevity are all to be found in the lowly ranks of life, among peasants and common laborers, and a study of the habits of centenarians has shown them to be without exception, persons of simple habits of life. The majority of them used neither spirits nor tobacco and many have abstained from meat and stimulating foods of all kinds, living upon the simplest and most frugal fare."

Pure air and deep breathing prolong life. Our houses and bed-rooms should be fully ventilated. Windows should always be kept open through the most part of a day—nay always.

Sleeping with heads towards the north, in separate beds in separate rooms well ventilated and sleeping during early hours of the night and getting up before sun-rise, not sitting reading or dancing late in the night and reading at sunrise and at sunset (காலை மாலை நாலை ஓது), eating simple food in moderation, eating

pure fresh natural food, abstention from flesh diet and from plenty, not talking much when eating, not taking draughts of water when eating, drinking pure water a little above the temperature of our body, abstention from alcohol, tobacco, cocoa, coffee and tea, all these conduce to longevity. Also, we should not drug and medicine our system. Fasting cures most of the diseases. Physical exercise and good fresh bath daily ensure good health. Vaccination, the Doctor says, is a curse. He beautifully gives us lot of information about the clothes we ought to wear, and also as regards conception and children, Sex-regeneration, conservation of vital forces.

The closing chapter in "Self-Mastery—Suggestions for every day iife" is very efficacious and ought to be followed and acted up to by every one who desire to *live* and be useful to himself and to others. This excellent book, small as it is, is as big as the world and as vast as time. We commend every human being to get a copy and read it and digest and assimilate it.

We finish this by quoting the last para "Exercise charity toward all. Control your passions; govern your appetites. Develop and manifest a sweet and peaceful spirit. Carefully observe the rules of health relative to pure air, drink, food, sleep, and clothing, and with a fair constitution to start with on the journey of life, you may easily live a full century; and in the evening-time of life's rugged journey, standing and waiting by death's peaceful river, you can say with one of our finest poets":

"Up and away like the dew of the morning,
That soars from the earth to its home in the sun;
So let me steal away gently and lovingly,
Only remembered by what I have done.
I need not be missed if another succeed me,
To reap down those fields which in spring I have sown;
He who ploughed and who sowed is not missed by the reaper;
He is only remembered by what he has done."

The book can be obtained from the "Peebles Fublishing company 519, Fayette street, Los Angels, Cal."